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THE SENSE AND DEGREE IN WHICH THE SACRED WRITERS WERE INSPIRED.

It is taken for granted in the following discussion that the evidence of the inspiration of the Scriptures, in general, is complete and satisfactory. Whatever, therefore the sacred writers assert respecting the sense and degree in which they were inspired is entitled to implicit confidence. Laying aside, all speculation, what does Inspiration itself teach relative to this subject.

The Saviour in conversation with his disciples, just before the day of his suffering, sustains their desponding hearts with the promise that "the Comforter*—the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "When the Spirit of truth is come he will guide you into all truth. He will show you things to come." The obvious and only exegesis which these passages admit is—the absolute promise of such a degree of supernatural influence, as would enable the apostles to *recollect* the Saviour's instructions, to *understand them more fully* than they otherwise could, and as would *guide* their minds to the distinct apprehension of all the truth necessary for them to know and communicate; not only of those truths which were within the reach of unassisted intellect—but of those also which were beyond. These promises may be regarded as general. Others are more particular.

* Παράκλητος—helper, assistant—synonymous with πνευμα της αληθειας—interpreter,—or instructor of the divine will. John xiv. 26. xv. 26. xvi. 13—14. (Schleusner, on the word Παράκλητος.)

When summoned before magistrates, they were not to feel solicitous respecting their defence, for in the very moment of emergency they should speak as the Spirit gave them utterance.* In these promises the apostle Paul is not directly included. But his language, entitled to equal credit, is—"The gospel which was preached of me is not after man. I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ." "We speak not the words which man's wisdom teacheth; But which the Holy Ghost teacheth."†

From these, and similar explicit declarations of Scripture we may conclude that the writers of the New Testament‡ did enjoy such a degree of supernatural influence as enabled them *perfectly to recollect* whatever it was important for them to communicate of the Saviour's history; as *guided or superintended* them in the apprehension and communication of truth, and as, gave them a knowledge of subjects, which *no unassisted efforts of the human mind could ever acquire*.

What the sacred writers thus unequivocally claim, the first principles of philosophizing require us to admit. In accounting for any phenomenon "we must admit so many causes as are both true and necessary."—Now what we are in this case to account for is the *infallibility* of the sacred writers. We receive their instructions as the standard of truth and the rule of duty. They tell us, of being moved by the Holy Ghost in what they communicate. But in themselves they were imperfect and fallible. What then could render their imperfection, perfect; their fallibility, infallible.

In the first place take from the sacred writers the promised power of perfect recollection;—leave them to the unassisted strength of their memory, and after the lapse of a few months or years, what fact so plain that they were not liable to mis-state? What instructions so important, or so impressive that they were not liable to forget? What powers of recollection did they originally

* Matt. x. 19, 20. Acts ii. 24. † Gal. i. 11, 12. 1 Cor. ii. 13. xi. 23. xv. 1—3. Eph. iii. 3—8. 2 Tim. iii. 16, 17.

‡ The same argument, substantially, will apply to all the sacred writers. "For *all Scripture* was given by inspiration" 2 Tim. iii. 16, which declaration applies directly to the Old Testament writers.

possess, so strong as to be incapable of weakness? It is to be remembered that the New Testament was not written when the freshness of its facts was a security against mistake; but after the lapse of fifteen, twenty—forty years, when ten thousand other remembrances had blended with the simple verity to be communicated. And on what does the tenacity of memory depend? “Memory itself—which always relates to something past, is nothing more than a particular suggestion combined with the feeling of the relation of priority: All the conceptions which it involves arise according to the laws which regulate suggestion in general; so that the retentiveness of memory will vary, as the original feelings which are suggested have been of longer or shorter continuance—more or less lively—more or less frequently present—more or less pure from the mixture of other feelings—and according to the general tendencies produced by former habits.”* If now we consult our own experience; if we observe the treachery of other memories, and think on how many diverse, and uncontrollable circumstances, a perfect recollection depends, we cannot, surely, place implicit confidence in the Gospel history, without admitting that its facts were recorded under the direction of an influence from above.

The inspiration of guidance or superintendence is equally necessary to secure infallibility. In the sacred writings are numerous unqualified assertions respecting the character of God; the character and destiny of man; the plan of redemption; the influence of the Spirit; the nature and evidence of holiness:—Indeed a great part of the Bible is made of positive declarations, some of which relate to subjects within the grasp of human intellect; and some to subjects far beyond. These declarations we are called upon to believe as the infallible truth of Jehovah. Now we ask not, whether after investigation our understanding assents to their correctness, but whether those who penned them knew with infallible certainty that they were true? If not, with what propriety do they call upon us to submit to them our reason and our philosophy? To be not wise above what is written? If they were not absolutely certain, who has since ascended the throne of reason, de-

* Brown's Philosophy, Lect. 37.

cided on their truth, and commanded our submission? But if, on the contrary, they were certain, on what was that certainty founded? On a confidence in *their own* powers? On the infallibility of their own judgment? On the absolute conclusiveness of their own reasonings? If so, they surely trod where no modest man ever dared to follow; they boldly assumed what none but the fancied vice-gerents of Heaven ever dared to claim. But even then we might dissent; the assertions are the assertions of *mere men* and therefore may be untrue. The only hypothesis which is satisfactory, and which therefore we are bound to make, is, that the Spirit from above presided over their minds and guided them to the clear perception of truth.

But, in the next place, in regard to all that the Bible contains which comes within the province of prophecy—all that is revealed of things which eye hath not seen, nor ear heard, nor heart conceived, we must without hesitation admit to have been directly communicated by supernatural influence. For else, how do we account for the fact that such things are revealed; The sacred writers could not independently of divine aid make choice of such subjects; for such choice implies a *previous knowledge* of the subjects revealed, which is absurd. Take, for illustration, the endless happiness or misery, which human beings will enter upon, after the decisions of the final judgment:—or take the resurrection of the body:—Had no inspiring Spirit descended from heaven to make known these sublime truths, would the unassisted mind of man ever have conceived them: at least would it have rested upon what might be its vague conjectures, with confidence? No—the moment we admit that there is any thing in the Book of God, which lay beyond the grasp of unaided reason, we necessarily admit that *that* was communicated by the divine Spirit.

But could the infallibility of the sacred writers have been secured, unless a superintending influence was also extended to their choice of words? Let it here be understood, that we do not maintain the inspiration of words, in any sense, farther than the nature of the case and the object to be attained, requires.—We hold it as a first principle, that the divine Spirit operates in perfect accordance with the laws of the human mind: so that nei-

ther the inspiration of words, nor the inspiration of sentiments, is objectionable on the ground, that it prostrates the fundamental laws of the mind. In the latter case the divine Spirit, we conceive, leads the mind to truth which otherwise it would never have apprehended; and in the former case, leads it to the selection of words which *adequately* express the inspired sentiment.

This superintendence as to words allows of all that variety of style which the sacred writers actually exhibit. Nothing is more obvious than that the same sentiment may be conveyed in different words,—but what we are to account for, is, that the sacred writers each in his peculiar style, have used words, which, interpreted according to the laws of language do convey the same sentiment. Words are mere arbitrary signs of ideas—their meaning conventional; but when that meaning is established by usage, it must be strictly adhered to, or a writer will not express himself intelligibly. But words may fail in several respects to convey the precise idea of a writer; they may when interpreted according to established usage, express more, or less, or something merely analogous to what he intended. Specially are writers of different habits, characters, education and circumstances liable in communicating sentiments on the same subjects to express themselves obscurely, and even unintelligibly. How comes it to pass then, that the writers of Scripture, than whom no equal number, ever differed more in their general character, have conveyed to us the same or similar sentiments, in different words; in words, which explained according to the laws of language express substantially the same idea. Let those who believe that the divine Spirit inspired the sentiments *only* of Scripture, and left the sacred writers without an overruling influence in their choice of words, account for this unity of sentiment—or let them prove that the sentiments conveyed by the words of any single writer are the identical sentiments which the Holy Ghost inspired.

Such, as it seems to us, is the simple view which both Scripture and reason lead us to take of the extent of Inspiration.—If this view be correct, then is there ground for unqualified confidence in all the declarations of the Bible. Whatever of fact is there stated, bears the deep impression of truth; whatever of doctrine, is the clear

expression of the Divine mind. Let us then bind the Book of God to our hearts.—It will illumine what is dark ; it will elevate what is low ; it will purify what is corrupt ; it will ennoble all natural excellencies, it will raise the soul to the pure and sublime and everlasting enjoyments of Heaven. And when we feel in our own bosoms its enlightening and sanctifying and consoling influence ; when in the retirement of our closet we drop a tear of joy or a tear of gratitude on its declarations of love ; or when in the devotion of communion with the Saviour we press it gratefully to our hearts—then let us think of those, on whose dark and downward path, no Bible sheds its light ; in whose bosom no hope of joys to come spreads its cheering influence ; who never heard one declaration of a Saviour's love, and who dying thus, may never gain admittance to the Saviour's presence.

B. N.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE
AND GRACE.

ESSAY No. VI.

And they shall be mine, saith the LORD of hosts, in that day
when I make up my Jewels. MALACHI.

THE Prophet is here speaking of the righteous. He describes them as those that fear the Lord with a reverential, filial, and holy fear. They think of his name with affection, gratitude, and confidence. They speak often one to another of his glorious perfections, his righteous requirements, and his tender mercies. In one word, they are a peculiar people. To awe the mind into the most profound attention, Jehovah of hosts announces himself the speaker, The righteous shall be mine, saith the Lord of hosts. To arouse every dormant energy of the soul, every power of the human mind is addressed. Access to the heart is sought through the imagination. All that is precious or resplendent in gold or gems, is introduced figuratively to represent the moral value and lustre which the pious have in the eyes of

Almighty God. In the day when he makes up his jewels, his redeemed children shall be exhibited, as his treasure and glory. The passage before us suggests two propositions. First, Christians are the PECULIAR TREASURE, the JEWELS of the KING of kings, and Secondly, He has appointed a day, when he will EXHIBIT THEM to the universe as his CHIEF TREASURE; and his RESPLENDENT ORNAMENTS.

FIRST; Christians are the PECULIAR TREASURE, the JEWELS of the King of kings.

All who admit that there is an Almighty Being who created and upholds all worlds and all creatures, must admit that all his works throughout his vast dominions are his property. He has an unalienable right to dispose of them in that manner which shall bring the greatest revenue of glory to himself. "The vessels of wrath fitted for destruction" are still the subjects of his moral government when confined in HIS PRISON; to glorify his infinite justice. The earth with its fulness, the beasts of the forest and the cattle upon a thousand hills are his. All intelligent beings on earth or in the world of spirits are his, by right of creation and by bountiful provision. But renewed souls are his in a peculiar sense. By purchase, by renovation and conservation, they are his in a higher sense than other creatures.

Without indulging in a fanciful interpretation of the Scriptures, it may not be uninteresting or useless to notice some coincidences between the treasures—the jewels of earth and those of heaven. The principal treasures of earthly potentates are gold and precious stones. Of these their treasury and ornaments are composed. Yet the value of these is not intrinsic. It arises from the estimation in which they are held. Were gold and diamonds as plenty as clay and common pebbles, their inherent properties would be the same, but their estimated value would be incalculably diminished. Their value, is therefore, principally extrinsic. This is emphatically the case with the jewels of the Lord of hosts. In themselves they are mean, polluted worms of the dust. It is the estimate which Jehovah puts upon his redeemed ones which constitutes their moral value. But sufficient reasons exist with Infinite Wisdom, why he values them so highly. The gems of earth are often valued by

princes according to what they cost them. The price at which redeemed souls were purchased is infinitely high. No wonder they should be esteemed of inestimable value. For ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

Heaven's inexhaustible, exhausted fund, paid down,

is the price of man's redemption. To create and uphold the universe a word of God's power is sufficient, but to redeem a soul from the second death, the wages of sin;—required a sacrifice of infinite value. Well may the King of kings put a higher moral value on those creatures which cost the blood of the Lamb, than on all his other works.

Another coincidence between the gem and the Christian is, that they reflect borrowed glories. The diamond has no light or radiance of its own. It possesses in the highest degree the powers of reflection and refraction. From rays of light which fall on it, the lustre which it displays is entirely derived. How striking the coincidence here—the Christian has not the least light in himself. It is all moral darkness, before souls are light in the Lord. The light of Scripture, the illuminations of the Spirit, and other rays from the Sun of righteousness, are indispensably necessary to the least degree of moral light's being possessed or communicated by fallen men. But as all objects on which light shines do not reflect rays, so the beams of heavenly light fall on millions of the human race unheeded and unreflected.

Not so with the real Christian. On him the light of life opens a new world. New views of God, of Christ, of sin, and of holiness, of truth and of duty, crowd on his moral vision. These are not fruitless speculations, floating only in the head; but they are sanctifying realities, renewing the heart and purifying the life. For while Christians "behold as in a glass the glory of the Lord, they are changed into the same image from glory to glory." They then possess moral beauties to reflect around them. In proportion as the light of the knowledge of the glory of God, as seen in the face of Jesus Christ, shines into their hearts, the light of truth, purity, and godliness will pervade their hearts and adorn

their lives. Christians do not all let their light brightly shine before men, because they so faintly resemble that God who is called light.

Real diamonds, have different hues, and different degrees of transparency and brilliancy. The same may be said of real Christians. They have shades of difference about truths not fundamental, and modes which are unessential. It would be as unreasonable to expect that all Christians should be perfectly alike in every thing, as that all gems, should perfectly resemble each other. They have properties in common to them all. But these are compatible with peculiarities which do not affect their essential properties. The observation, is however deserving of particular notice that gems are valuable in proportion to their purity, magnitude and brilliancy. Real Christians possess moral worth, in proportion to the purity of their hearts, their growth in grace, their attainments in religion, their reflection of the moral image of God.

Here another striking coincidence between gems and Christians presents itself. Diamonds require much polishing to bring to light their peculiar qualities. Their lustre depends much on the forms and finishings which they receive from the hands of artisans. Real Christians at the first are but comparatively rough. They are in their probationary state, constantly subject to refining and finishing workmanship of Him who worketh all things according to the good pleasure of his will. The dispensations of Divine Providence, the teachings of his word, and the operations of the Holy Spirit, are preparing these moral gems for the plans and purposes, to which Infinite Wisdom has assigned them. They will at length all be prepared to shine as stars, or as suns in the firmament of glory. But this leads us to our

SECOND proposition; That the KING of kings has appointed a day when he will exhibit these moral gems to the universe, as his CHIEF TREASURE, and his most RESPLENDENT ORNAMENTS. That DAY of days, is at hand, when the Lord Jesus shall descend from heaven in all the glory of the Godhead, attended with legions of angels to swell his train, and execute his pleasure. Then shall his angels gather his elect, the moral treasures of his kingdom, from the four winds of heaven. Zi-

on shall then be a crown of glory in the hand of her Lord and a royal diadem in the hand of her God. The glories of the Eternal King will be reflected in their brightest colours from souls redeemed by the blood of the Lamb, sanctified by the Spirit of all grace, and kept by the mighty power of God through faith unto salvation.—Unsearchable riches both of the wisdom and knowledge of God in the scheme of salvation will be unfolded before an admiring or astonished universe. Infinite condescension in the Majesty of heaven to stoop from immeasurable heights for the recovery of rebel worms, his inflexible justice in awaking the sword against him who is the fellow of Jehovah of hosts, will shine with an unclouded lustre. While mercy, like the sun-beams after the crucifixion, will appear clad with new effulgence from that event which for a while appeared to veil it. In one word, the Lord's redeemed ones will then reflect all his perfections in a manner preeminently glorious. St. John in prophetic vision beheld the attention of the universe attracted to the bride, the Lamb's wife, to the New Jerusalem, the spiritual building of God, composed of those lively stones, which he had prepared in time for this glorious city. Ten thousand glories of God and the Lamb will then be reflected from her foundations of jasper, and sapphire, jacinth and amethyst, the twelve apostles of the Lamb. Her pearly gates and golden streets, transparent as glass and resplendent as the sun, will obliterate all earthly glories, and eclipse every display of the divine character in the creation and government of angels. when they are seen to be all ministering spirits to the heirs of salvation ; but minor glories before the ineffable throne.

Every redeemed soul, renovated, sanctified, and preserved in Christ Jesus will then occupy his own place among the gems of the New Jerusalem. All the glories of the Church of God, which she derives from him that sitteth on the throne and from the Lamb will then be displayed before the assembled universe, and her God will rejoice in her as his peculiar treasure, an ornament in his crown of transcendent splendour. But the powers of human imagination flag when attempting to soar so high. The subject becomes dark through excessive

brightness. Let us descend to a practical improvement of the truths before us.

First; Compared with the superlative splendours of heaven, we discover the emptiness and vanity of earthly magnificence. What are all the treasures of time compared with the inheritance of the saints in light. What are all the honours or magnificence which mortals have ever displayed compared with the honours which await those whom the King of kings delighteth to honour! The palaces, the equipage and glories of earthly monarchs shrink to gilded trifles in comparison with those mansions which Christ has prepared for them that love God, with that glory, honour, and immortality which await those who are worn as gems in the diadem of the Prince of peace.

Secondly; From our subject we infer that Christians should never indulge the least envy towards those of the world whose rank or wealth or popularity exceeds theirs. What if these men are to have *their* portion in this life. how undesirable their lot whatever earthly splendour attends it. Humble child of God, your chief treasure is in heaven. Let your heart be always there. Envy none the badges of honour. There are unfading crowns of glory reserved in heaven, for all those who love the appearing of our Lord and Saviour Jesus Christ. What will all the applause of mortals be worth, which was lavished on any thing short of moral excellence; in that day when Christ will exhibit his friends as the only excellent of the earth, and all others as objects of shame and everlasting contempt.

How desirable the circumstances of those whom God esteems his chief treasure. Fix your eyes, reader, on one of these heirs of glory. See him after a few days of trial, gathered home beyond the reach of all sin and sorrow. Behold him rising in the first resurrection, owned as his peculiar treasure by the Judge of quick and dead and received into the everlasting kingdom of glory as a resplendent ornament of the place. Do you involuntarily sigh let me die the death of the righteous, and let my last end be like his? Remember you must fear, love, and serve the Lord, if you would be gathered among his treasures. This heartless sigh, or the cry of Lord, Lord, on your dying pillows will admit none to heaven who re-

fuse to do the will of God. Such as die unpardoned, unreclaimed, and unsanctified, instead of being the jewels of the Lord of hosts in the great day, will be cast out from his presence as refuse, things which offend, as chaff to be burned with unquenchable fire.

Fellow candidates for immortality, how near to each one of us, is that moment which will seal up our moral characters to the judgment of the great day? Our probation season is rolling away with astonishing rapidity. Each day is bringing us nearer to the period when we shall either shine in the firmament of glory or be cast out into outer darkness. Grey hairs are on the very verge of eternity. And shall they not think on eternity? There is but a step between the middle aged and death. For man at his best estate is altogether vanity. Shall not things unseen and eternal be allowed by them to occupy the first place in their desires and pursuits? What if they should gain the whole world but lose their souls? How foolish, how ruinous to barter the soul for earth! The young are apt to think much of their appearance. And will not you, dear youth bestow your thoughts on what appearance you shall make before an assembled universe. The Saviour's righteousness will be a glorious robe there. Do you desire life, and wealth, and honour. Follow heavenly wisdom. Length of days is in her right hand, and in her left hand riches and honour. She bestows durable riches, unfading honour, and eternal life. How animating the hope that many of our youthful readers will presently shine as the brightness of the firmament forever,—will be gathered among the jewels of the Lord of hosts. If, through fearing the Lord in their youth they are brought to shine among the guests at the marriage supper of the Lamb, will they regret that they refrained from those vanities in time, which so much engrossed the thoughts of other youth, and led them to neglect their eternal salvation? Will they then be displeased with those ministers, who tenderly and constantly strove to turn away their feet from the paths of the destroyer?

How distressing the fear that many for whose particular benefit this work is intended, will live and die in your sins, and in that day when your pious youthful

companions are received into the treasury of Jehovah, you will hear the awful sentence, "he that is filthy let him be filthy still," and be excluded from all the glories and felicities of the New Jerusalem. How many of your youthful acquaintance are removed to eternity! Could they speak from the grave, would they recommend that you should squander your youthful thoughts and affections,—your choice days, in attending to objects which you know take off your thoughts from God and serious things? God forbid that we should abridge the real happiness of the young. No, we wish you the possession of everlasting felicities. We wish you splendour and raptures which as much exceed those of vain amusement, as the light of the sun exceeds the twinkling of a fire-fly. Our hearts desire and prayer to God is, that you may not suffer lying vanities to cheat you of the heavenly inheritance. O that our fears on your account were changed into substantial grounds of hope that you would all adorn the stations in which you are placed in time, and be gathered into the treasury of the Lord in eternity,

Finally; From our subject we infer that Christians ought ever to be patient under the hand of him who is purifying away their dross, removing their asperities and discolourings and polishing them to shine in his diadem of redeemed souls.

FOR THE MONITOR.

LIVES OF THE FOUR EVANGELISTS.

IF the following short sketches should serve to promote the *careful* reading of the Scriptures, the hopes of the writer will be satisfied. Most young people among us have been familiar with the sacred volume from their childhood: but, perhaps, from this very circumstance, have acquired a habit of reading it *negligently*, and of course, to little profit, it is of the highest importance in every respect, that such a habit, where it exists, should receive an efficient check in early life; and where it does not exist, no little care and attention is necessary

in most cases, entirely to prevent its formation. I have thought that pieces on the plan of those here offered to the readers of the Monitor, might contribute something to this desirable end. They will at least give some idea of what has been to me a very pleasant, and, I believe a profitable method of reading the New Testament history.

All that we know with certainty of the personal history of the four Evangelists is derived from the New Testament, and all that is important may be learned, I believe, from the following references. Much more, it is true, has been written concerning them, but on authority so doubtful as to be entitled to little attention, except in two or three instances.

MATTHEW

was a publican or tax-gatherer, (Matt. ix. 9.) that is, one of the subordinate agents employed by those who had the management of the revenue, (such as Zaccheus, Luke, xix. 2.) and stationed at proper places to examine the goods that passed and receive the taxes that were to be paid upon them. The station of a tax-gatherer was called the "*receipt of custom*," and was generally near the gate of a city. The frequent extortions of these officers made them objects of hatred to the Jews, who reckoned them in the same class with notorious sinners. (Luke iii. 12, 13. Mark ii. 15, 16.) Mark and Luke mention the calling of a publican, whose name was LEVI. From this some have concluded that there were two disciples of that character. But if we examine these passages in their connexion and compare them with Matt. ix. 9, and the context, we shall be satisfied that Matthew and Levi are only different names of the same person. *Levi* is the name by which he was called while a tax-gatherer. When he became a follower of Christ he changed his name, as the other apostles did, and is ever after uniformly called *Matthew*. We hardly know any thing of his subsequent life. He is said to have died a martyr, but it is doubtful.

MARK.

His original name was John, and his mother, Mary, was a Christian. (Acts xii, 12.) He was evidently a native Jew; and Barnabas, who was his cousin. (Col. iv. 10.) was a Levite. But this does not render it certain that Mark also was a Levite. Mary was of the tribe of Judah, and Elizabeth of that of Levi, yet they were cousins. (Luke i. 36.)

Mark was with St. Paul in the commencement of his first journey into Asia Minor, (Acts xii. 25.) but left him at Perga and returned to Jerusalem. (Acts xiii. 13.) This was the reason of Paul's unwillingness to take him as a companion in his second visit to the Asiatic Churches. In consequence of this Paul and Barnabas separated; and Mark, in company with the latter, visited the island of Cyprus. (Acts xv. 36—39.) Many years after he is mentioned among the companions of Paul at Rome. (Col. iv. 10. Philem. 24.) Early Christian writers universally call him the companion of Peter, and their testimony is confirmed by 1 Pet. v. 13, where the expression "*my son*" must be understood as meaning that he was peculiarly dear to that apostle.

It is proved by pretty good evidence that Mark wrote his gospel at Rome under the inspection of St. Peter. It will be interesting to turn to a few passages, which furnish internal evidence in support of this opinion. Many interesting circumstances are mentioned concerning Peter, which are omitted by the other Evangelists. (See Chap. i. 29—33, ix. 34. xi. 21. xiv. 30.) He explains some Jewish customs and words, which were doubtless unintelligible to Romans, but which, had he written for Jews, would have needed no explanation. (Chap. viii, verses 2—4 and 11.)

LUKE.

From Colossians iv. 10—14, we are perhaps justified in the conclusion, that Luke was not a Jew, and therefore not a disciple before the death of our Saviour. He was a physician. (Col. iv. 14.) He rarely speaks of himself, and our information concerning the events of his

life is derived almost entirely from his use of the personal pronoun in the Acts of the Apostles. By this means we learn that he joined Paul at Troas and accompanied him into Macedonia. (Acts xvi, 8—10.) At Philippi Paul and Silas were thrown into prison. Luke it would seem, escaped: and when Paul and Silas left that place for Corinth, he remained behind, as is evident from his use of the pronoun in the last verse of the fifteenth and in the seventeenth chapter. On the return of Paul to Asia, Luke joined him again at Troas. (Acts xx, 5, 6.) He accompanied Paul to Jerusalem, and, whether he was a fellow prisoner or not, was with him during his imprisonment at Cesarea, and attended him in his journey and voyage to Rome. He was there with Paul about the year 67, (2 Tim. iv. 11.) which was several years after his first arrival, but whether the intermediate time was spent there or elsewhere we have no means of determining.

JOHN,

St. John, the 'beloved disciple,' was the son of Zebedee and Salome, and brother of the elder James. (Matt. iv. 21. xxvii. 56. Mark xv, 40. xvi. 1.) He was probably a disciple of John the Baptist. (John i. 35—41.) In his disposition he appears to have been peculiarly modest, amiable and affectionate. He was one of those disciples, who witnessed our Saviour's transfiguration on the mount, and his agony in the garden. (Mark ix. 2. xiv. 32, 33.) It was he, that leaned on Jesus's bosom at the last supper, (John xxi. 30—24.) and to his care our Saviour, while on the cross, commended his mother—a circumstance, which John has himself related with the most melting simplicity. (John xix. 26, 27.) After the resurrection he continued to be, in the language of St. Paul, one of the "pillars" of the Church. (John xxii. 2—4. Acts iii. 1—11. iv. 13—20. viii. 14. Gal. ii. 9.) He appears to have remained a long time in Judea, but at length, when the war broke out between the Jews and Romans, he removed to Ephesus. He was banished, probably by Domitian, A. D. 94 or 95, to the island of Patmos, where he wrote the Revelation. (Rev. i. 9.)

He is said to have lived to extreme old age, and to have died a natural death.

B. Y.

SELECT ANECDOTES OF SIR ISAAC NEWTON.

SIR ISAAC NEWTON, at school, displayed a very singular passion for mechanical contrivances. By means of little saws, hatchets, hammers, and all sorts of tools, he made models of wood, when his companions were at play; and such was his dexterity, that he constructed a wooden clock, and a good model of a wind-mill which was erected about that time near Grantham, on the way to Gunnerby. Into this model he sometimes put a mouse which he called his miller, and by means of whose action he could turn the mill round when he chose. He executed also a water-clock, about 4 feet high, with a dial-plate at top for indicating the hours. The index was turned by a piece of wood, which either rose or fell by the dropping of water. The passion of the boy for these mechanical occupations often withdrew his attention from his regular studies; and in consequence of this the other boys gained places above him, till he was roused to outstrip them all by a little extraordinary exertion. The intermission of his mechanical pursuits, which was thus rendered necessary, rather increased than abated his ardour for them. He introduced the use of paper kites among his school-fellows. He made paper lanterns, by the light of which he went to school in the winter mornings; and he frightened the country people by tying them to the tails of his kites in a dark night. He watched too the motions of the sun with great diligence; and by means of pegs placed in the wall of the house where he lived, and marks for the hours and half hours, the time of the day was shown to every person, on what went by the name of Isaac's dial. He had also a great turn for drawing; and, according to the account of Mrs. Vincent, who was niece to the wife of Sir Isaac's landlord, at Grantham, he frequently made little tables and cupboards, for her and her play-fellows. She mentions also his having made a cart with four wheels, in which he could drive himself by turning a windlass.

In 1664, Mr. Newton took the degree of bachelor of arts, and it appears, from some of his accounts of expenses, that he bought in that year a glass prism, for the purpose of examining experimentally Descartes's doctrine of colours. There is no reason, however, for believing that he began so early to obtain the results which afterwards excited so much notice, for he was interrupted in the midst of his researches by the appearance of the plague at Cambridge in 1665, which compelled him to quit his studies, and retire to his own property in the country. During the two years which he now spent in the country, his mind, as might naturally have been expected, was absorbed in philosophical speculations; and it was in this peaceful seclusion that he received the first glimpse of those splendid discoveries which have elevated his name above that of all other men, and shed renown upon the country that gave him birth. When seated alone in the garden, the accidental fall of an apple fixed his thoughts on the subject of gravity. In reflecting upon this property of matter, and considering that it seemed to receive no diminution at the tops either of the highest buildings or the loftiest mountains, he was led to conjecture that it might extend far beyond the earth and its atmosphere, and even to the orbit of the moon.

Sir Isaac Newton was particularly distinguished from almost all other great men, by his humility and unpretending modesty. Instead of arrogating to himself a superiority over others, he was always found on the same level with those with whom he associated. He had no singularities either in his conduct or in his opinions. He attributed his discoveries solely to the industry and patience with which he interrogated nature; and every step which he made, either in acquiring knowledge or in advancing its boundaries, seems only to have created a new degree of humility, and to have shown him how little he really knew, and what a small portion he had discovered of what yet remained to be known,

In his religious character, Sir Isaac was not less worthy of admiration. That he was a Christian, in the most extensive sense of the word, has never been doubted but by those who wished him to have been an infidel. In the latter part of his life, in particular, he devoted a

great portion of his time to the study of the Scriptures. The sincerity of his piety was evinced by a life of liberality and virtue; and there is nothing more remarkable in the history of this great man than the perfect symmetry of his moral, his religious, and his philosophical character.

FOR THE MONITOR.

INDIAN CHARACTER.

It has sometimes been asserted, that the Indian is a stranger to the finer sensibilities of our nature, and will forever stand aloof from the fascinations of civilized society. This sceptical notion, any one, who will take the trouble to examine facts, may see refuted in the constant occurrences of our Western country. The story of Machiwita has often suggested itself to me while thinking of this subject, as one calculated to give both instruction and pleasure. Machiwita was a son of the Ottawa chief. He was about twenty-three years of age, and of uncommon elegance and symmetry of form. He and a number of others from the Ottawa tribe, were invited by a party of gentlemen and ladies, to take an excursion of pleasure in a steam boat on the lake Michigan. Among the ladies was Miss B——. Her beauty caught the eye and captivated the heart of Machiwita. This she perceived, and in some degree reciprocated the regard. She took an elegant ring from her finger and put it on the finger of the savage. The interpreter told him it was a token of affection, for which he ought to make some acknowledgement. He turned and addressed the lady—"Beautiful stranger, you have given to Machiwita a ring, which, he is told, is the emblem of love. Your beauty, like the wild rose, charms his eyes, but your kindness touches his heart; he gives his heart to you;—it is yours forever. Machiwita is happy in this big canoe; it burns with fire from the sun,—it is drawn by the fishes of the deep, and the spirit of Maniton guides it through the lake;—but it is not this that makes him happy;—it is because *you* are here, and he

can see you smile and hear you speak. Machiwita would leave his mother and sisters, his wigwam and canoe, and go with you to your country towards the rising sun. He will keep the ring, which you have given him, till he goes to the land of spirits. Nothing shall make him part with it.—Yes, there is *one* thing. Machiwita will give you back the ring, and you give him in return what alone is more valuable,—you give him yourself.”

Such was the generous and affectionate heart of the Indian; though the mere pupil of nature, he exhibited a refinement and delicacy of feeling seldom attained in civilized society. Had religion with its benign and ennobling influence taken possession of his heart, what additional charms might we not have seen in his character. Without religion, indeed, no person, whatever be his rank or condition, can be an object of much admiration. He has no steady and permanent principle of action, which will give us confidence in his character. He is prepared to be duped by the wicked in this world, and to receive his portion with them in eternity. A.

A COMMON OCCURRENCE MORALIZED.

“As the trout in speckled pride,
Playful from its bosom springs;
To the banks a ruffled tide,
Verges in successive rings.”—CUNNINGHAM.

MR. MONITOR,

THE last evening in May, I was leisurely riding in a beautiful country town, a few miles from the metropolis. The atmosphere having recently distilled a refreshing and copious rain, was cool and exhilarating. The sun had in golden effulgence just sunk behind the hills, and painted the sky with inimitable tints of varying splendour. The motion of my chaise wheels presently brought me to the margin of a small lake; or what in New-England is called a pond. The breath of heaven had ceased to agitate its surface, which now presented an expanded natural mirror. There were reflected in sof-

tened glories the grove and shrubbery of a gentle hill, which rose on the western margin. Its other borders painted upon its surface a few habitations of man, a variety of blooming fruit trees and some extent of landscape,—while its centre reflected the crimson and grey tints of the evening twilight.—I gazed with interest and delight.

Presently a “trout in speckled pride,” leaped, appeared, then disappeared; but imparted an impulse which long survived the time, and widely expanded around the place of its appearance. This impulse was first productive of small undulating circular waves. They increased in number and diameter, as they were farther removed from the point where they originated, till my eye could follow them no farther. But the impulse was not ended when I ceased to discern it.

On the smooth surface of the lake, this scene was exhibited again and again before my eyes, while a serious train of reflections was rising within, in a way of moralizing this common occurrence. That impulse I viewed as a lively emblem of the moral influence which human beings are imparting around them in time. The surface of the lake represented intelligent existence as susceptible of impressions. I thought of “one sinner which destroyeth much good” as imparting a moral impulse, first communicated to relatives and acquaintances, the companions of his childhood, his youth, or his mature years. His daily intercourse with his fellow men was seen multiplying around him the smaller waves which were affecting the moral condition of others. These, however, were but the beginnings of the evil. The profane boy, learns others to take God’s name in vain. These again disseminate around them the vice of cursing and swearing. The licentious youth pollutes other souls, and they in their turn spread the contagion. The sabbath-breaker and the drunkard, impart their contempt for God and their moral debasement to a small circle, and these to a larger. Still the undulations of moral evil are comparatively but small circles. Think of the irreligious, prayerless head of a family, whose lips are strangers to pious instruction, whose family knows no moral discipline. His children are brought up with no fear of God before their eyes. They receive a moral influence from him

which each one of them may carry into another family and in the second and third generations it may be diffused through fifty or a hundred families. Still the evil will be expanding, and like the penumbra of a planet, become broader as it recedes from the dark body which occasions it. Look at the waves of death which originated at the interdicted tree; they have rolled over the whole earth, and swept from its surface a hundred generations. A dense mist here meets the eye of unassisted reason, which it cannot penetrate. But revelation exhibits the evil moral influence of a sinner as extending to a future state and bearing on its widening surges accumulating woes, through the countless ages of eternity.

How much it becomes each individual of the human family capable of reflection to be deeply humbled in the dust, in view of the influence unfavourable to souls which he may have exerted. How importunately should we seek pardon for the past and grace for the future?

But the thought of what an impulse grace may enable us to impart is enrapturing. The pious child, the exemplary youthful Christian will communicate to other children and youths a most salutary moral influence. These will extend it to others. The circles will be more numerous, and more broad as the impulse extends further from its centre. The present age feels it. Succeeding ages feel it to the end of time. The undulations enter eternity, and roll in expanding waves thro' its endless ages. Such have been the glorious results of the moral influence of patriarchs, prophets, apostles, martyrs, reformers, and eminent puritans. Such to some extent, has been the result of influence from the humblest pious soul. Such may be the honour and the felicity of all the youths and of all in maturer life who ardently desire it.

Each inhabitant of these dwellings, thought I, as I entered a village of neat country houses, is each day exerting a moral influence, which like the impulse from the leaping of the finny race, is extending around in every direction. And how important that every possible exertion should be made that their influence should move all within its reach towards God, and holiness, and glory. By this time, Venus, then in the part of her orbit

nearest the earth, was dispensing her brightest beams, a few of her sister lamps were beginning to appear, and my arrival at the house of a friend, changed the train of my reflections. If they should subserve the usefulness of the Monitor, I should not have thought or written in vain. Yours entirely, E.

THE OSTRICH.

The following interesting description of an animal whose plumes adorn the persons of many of our youthful readers, is taken from the Rev. DR. HARRIS'S 'Natural History of the Bible.'

THE Ostrich is generally thought to be the largest, at least it is one of the tallest birds in the world; being full seven, and sometimes eight feet in height, from the top of the head to the ground, and about four from the back to the ground. When the neck is stretched out in a right line it measures six feet from the head to the rump, and the tail about a foot more. One of the wings is a foot and a half long, without the feathers; and with them, 3 feet. The plumage is generally black and white, though it is said to be sometimes grey. The largest feathers which are at the extremities of the wings and tail, are usually white; and the small feathers on the back and belly, are a mixture of black and white. This fowl has no feathers on the sides of the thighs, nor under the wings. That half of the neck which is next to the body is covered with smaller feathers than those on the belly and back, and like them, are a mixture of white and black. These feathers are peculiar to the ostrich. Other birds have several sorts; some of which are soft and downy, and others hard and strong: but almost all the feathers of an ostrich are as soft as down, and utterly unfit to serve for flying, or to defend it against external injury. The webs on the feathers of other birds are broader on one side than on the other, but in those of the ostrich the shaft is exactly in the middle. As the wings are not large enough in proportion to the body to raise

it from the ground, they serve as sails or oars to cut through, or impel the air, and add great swiftness to their feet, which are shodden with a horny substance, enabling them to tread firmly and to run a great while without hurting themselves. The head and the upper part of the neck of this animal are covered with very fine white, shining, hairs; with small tufts in some places, consisting of about ten or twelve hairs, which grow from a single shaft about the thickness of a pin. The wings are furnished with a kind of spur, resembling the quill of a porcupine, which is of a horny substance, hollow, and about an inch long. There are two of these on each wing, the largest of which is at the extremity of the bone of the wing, and the other about a foot lower. The neck appears proportionably more slender than that of other birds from its not being covered all over with feathers.—The bill is short, and shaped somewhat like that of the duck. The external form of the eye, resembles that of a man, the upper eyelid being furnished with eyelashes which are longer than those on the lid below. The tongue is very short and small.—The thighs, which are large and plump, are covered with a flesh coloured skin which appears greatly wrinkled. Some of them have a few scattered hairs on their thighs, and others are entirely without. The legs are covered with scales; and the ends of the feet are cloven, having two very large toes on each, which are also covered with scales. The toes are of unequal sizes; that on the inside is the largest, and is about seven inches long, including the claw, which is three quarters of an inch in length, and nearly the same in breadth. The other two have no claws, and do not exceed four inches in length.

Ostriches are inhabitants of the deserts of Arabia, where they live chiefly upon vegetables; lead a social and inoffensive life, the male assorting with the female with connubial fidelity. Their eggs are very large, some of them measuring about five inches in diameter, and weighing twelve or fifteen pounds. The animals are very prolific, laying forty or fifty eggs at a clutch.

Of all animals, this is the most voracious. It will devour leather, grass, hair, stones, metals, or any thing that is given to it; but those substances which the coats of the stomach cannot operate upon, pass whole.

AURORA BOREALIS.—AN EXTRACT.

“AURORA BOREALIS, is an extraordinary luminous appearance or meteor, showing itself in the night-time, in northern latitudes, whence it has got its name of *Northern Lights*.

The aurora borealis may with propriety be distinguished into two kinds, the *tranquil*, and the *varying*. The tranquil shines with a mild and steady light, very much resembling the clearness of twilight; and preserves, for a considerable time, the form in which it first appears, with little or no variation. Different names have been given by the ancient philosophers to this kind of aurora, according to the forms which it assumes.

The *varying* aurora is still more remarkable in its appearance, and occasionally exhibits the most brilliant and rapidly diversified forms. It has been minutely described by Muschenbroek, who paid great attention to its peculiarities; and from whose description we select the following particulars. In that region of the air which is directly towards the north, or which stretches from the north towards the east or west, there appears at first a cloud in the horizon, which rarely rises to the height of forty degrees. This cloud is sometimes contiguous to the horizon, sometimes detached from it; in which last case, the intermediate sky appears of a bright blue colour. The cloud occupies a portion of the heavens extending in length from five to a hundred degrees, and sometimes still further. It is generally white and shining, but sometimes black and thick. Its upper edge is parallel to the horizon, bordered by a long train of light which rises higher in some places than in others. It appears also bent in the form of a bow, or like the segment of a sphere which has its centre considerably beneath the horizon; and sometimes a large white or luminous band is visible skirting the superior edge of the black cloud. The dark part of the cloud becomes white and luminous when the aurora has shone for some time, and after it has sent forth several bright and fiery rays. Then from the superior edge of the cloud, there issue

rays in the form of jets, which are sometimes many, sometimes few in number, sometimes close together, sometimes removed several degrees asunder. These jets diffuse a very brilliant light, as if a luminous or fiery liquor were driven with impetuosity from a syringe. The jet increases in brightness, and has less bulk at the place where it issues from the cloud; while it dilates itself and grows dimmer as it goes further and further off. Then there arises from a large opening in the cloud, a luminous train or column, of which the motion is at first gentle and uniform, and which increases in size as it advances. The dimensions and duration of these columns, however, vary considerably. Their light is sometimes white, sometimes reddish, or even blood colour; and, as they advance, their colours change, till they form a kind of arch in the heavens. When several of the columns, which have issued from different places, encounter each other in the zenith, they intermingle with each other, and form at their junction a small thick cloud, which seems as it were to kindle, and sends forth a light considerably more brilliant than that of any of the separate columns. This light changes to green, blue, and purple; and quitting its original situation, it directs itself towards the south, under the form of a small bright cloud. When no more columns are seen to issue, the cloud assumes the appearance of the morning dawn, and insensibly dissipates itself.

The duration of the aurora is very various. Sometimes it is formed and disappears in the course of a few minutes. At other times, it lasts during the whole night, or even for two or three days together; and Muschenbroek observed one in 1734, that lasted ten days and nights successively; and another in 1735, that lasted from the 22d to the 31st of March. The lucid columns are so transparent, that stars of the first and second magnitude are easily seen through them; these also frequently shine through the white border of the horizontal cloud, and sometimes, though rarely, through the opaque cloud itself. But many parts of the luminous substance are so thin, that the smallest stars which are visible to the naked eye may be distinguished through them.

In high northern latitudes, as those of Sweden, Lapland, and Siberia, the auroræ borealēs are singularly resplendent, and even terrific. They frequently occupy the whole of the heavens; and, according to the testimony of Maupertuis, Middleton, Krafft and others, eclipse the splendour of the stars, planets, and moon, and sometimes even of the sun himself. In the north-eastern districts of Siberia, according to the description of Gmelin, cited and translated by Dr. Blagden, the aurora is observed to "begin with single bright pillars, rising in the north, and almost at the same time in the north-east, which, gradually increasing, comprehend a large space of the heavens, rush about from place to place with incredible velocity, and finally almost cover the whole sky up to the zenith, and produce an appearance as if a vast tent was expanded in the heavens, glittering with gold, rubies, and sapphire. A more beautiful spectacle cannot be painted; but whoever should see such a northern light for the first time, could not behold it without terror. For, however fine the illumination may be, it is attended, as I have learned from the relation of many persons, with such a hissing, crackling, and rushing noise through the air, as if the largest fire-works were playing off. To describe what they then hear, they make use of the expression *spolochi chodjat*, that is, the raging host is passing. The hunters, who pursue the white and blue foxes in the confines of the icy sea, are often overtaken in their course by these northern lights. Their dogs are then so much frightened that they will not move, but lie obstinately on the ground till the noise has passed. Commonly, clear and calm weather follows this kind of northern lights. I have heard this account not from one person only, but confirmed by the uniform testimony of many who have spent part of several years in these very northern regions, and inhabited different countries from the Yenisei to the Lena; so that no doubt of its truth can remain. This seems, indeed, to be the real birth-place of the aurora borealis."

Maupertuis describes a very remarkable aurora which he saw at Osver-Zornea, on the 18th of December, 1736, and which he says excited his admiration, notwithstanding the many extraordinary appearances of this kind which he had been accustomed to in the Arctic regions.

An extensive region of the heavens towards the south, appeared tinged of so lively a red, that the whole constellation Orion seemed as if dyed in blood. This light was for some time fixed, but soon became moveable; and after having successively assumed all the tints of violet and blue, it formed a dome, of which the summit nearly approached the zenith, in the south-west. Its splendour was so great, as to be in no degree affected by the strong light of the moon. Maupertuis adds, that he observed only two of these red northern lights in Lapland, which are of very rare occurrence in that country, although the aurora there assumes a great variety of tints; hence they are considered by the natives as of portentous omen, and as the forerunner of some great calamity.

This account of the noises attending the aurora borealis has been corroborated by other testimonies. They have been heard at Hudson's Bay, and in Sweden: and Muschenbroek mentions, that the Greenland whale fishers assured him they had frequently heard the noise of the aurora borealis; but adds, that no person in Holland had ever experienced this phenomenon. Mr. Cavallo, however, declares that he has repeatedly heard a crackling sound proceeding from the aurora borealis. And Mr. Nairne mentions, that being in Northampton at the time when the northern lights were remarkably bright, he is confident he perceived a hissing or whizzing sound. Mr. Belknap, also, of Dover, in New-Hampshire, testifies to the same fact.

The aurora is by no means confined to the northern hemisphere. In the high southern latitudes, it was long ago observed, that there is a similar phenomenon. And, if the existence of the aurora *australis* was before in some measure doubtful, it has been completely ascertained by the second voyage round the world performed by Captain Cooke. "On February 17, 1773," says Mr. Forster, who accompanied Cooke in the capacity of naturalist, "in south lat. 58° , a beautiful phenomenon was observed during the preceding night, which appeared again this and several following nights. It consisted of long columns of white light, shooting up from the horizon to the eastward, almost to the zenith, and gradually spreading over the whole southern part of the sky.

These columns were sometimes bent sideways at their upper extremities; and though in most respects similar to the northern lights of our hemisphere, yet differed from them in being always of a whitish colour; whereas ours assume various tints, especially those of a fiery and purple hue. The sky was generally clear when they appeared, and the air sharp and cold, the thermometer standing at the freezing point."

REFLECTIONS.

IN connexion with these extracts, we would remark, that various attempts have been made to account, on philosophical principles, for these appearances; but none of them, are to us entirely satisfactory. The hypothesis which attributes the *Aurora Borealis* to electricity, is perhaps the most plausible. This phenomenon is, in all probability, as much the effect of secondary causes as any other phenomenon which falls under our observation. After all, we have very inadequate ideas of the connexion between one thing as a cause and another as an effect. But the great First cause may be distinctly traced in every part of his dominions. Divine goodness is very conspicuous in the illuminations provided for the atmosphere in polar regions, where there would otherwise be six months' darkness.

Near the arctic and antarctic circles, the polar regions enjoy a twilight revolving around their horizon a large proportion of their night. Besides this, the moon's nodes are so ordered that her greatest measure of light from her full illumination is enjoyed in the northern hemisphere when the sun is in the southern, and in the southern when the sun is in the northern. When to these sources of light is added the aurora, which is much the most frequent in the winter of each hemisphere, we find it a fact that in a polar night light is usually possessed in sufficient degrees for all needful purposes of life. How great is the wisdom and goodness of the Deity! With what infinite ease he can illuminate his dominions with any amount of light and any hues of splendour which he pleases to command.

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL
PHILOSOPHY.

PRIMARY AND SECONDARY PLANETS.

THE contemplative mind is interested, expanded, and elevated, by frequently and minutely surveying the works of an Almighty Architect. The centre of the solar system, though the theme of months past, is not the less attractive or bright. He is still controlling the motions and illuminating the surface of numberless dark bodies which revolve around him. How immense the attractive energies of that body which can extend to the planet Herschel and a thousand times further to some distant comet, an influence so powerful as to bind them in their orbits. That all the planets are in themselves destitute of light, and warmth, and fruitfulness, we have abundant evidence from astronomical observation and from analogy. Mercury and Venus, when passing between us and the sun, appear like dark spots on his disk. All the other primary and secondary planets would have a similar appearance to an eye placed without their orbits. Astronomers have discovered eleven primary planets, four of which, sometimes called *Asteroides*, are very small, and revolve in very elliptical orbits, between the orbits of Mars and Jupiter. It is probable that these four once constituted but one planet, and that some powerful impulse severed it in four or more parts. The periods in which they revolve around the sun being so nearly alike, seems to corroborate this hypothesis. The other primary planets vary much in their magnitudes and motions, and distances from the sun, but are alike dependent on his influence. Some of the primary planets have secondaries revolving around them. The earth has one, which we call the moon. Jupiter has four, Saturn seven, and Herschel six. Our moon is something more than two thousand miles in diameter, and revolves around the earth in 29 1-2 days, at the distance of two hundred and forty thousand miles. Some of the other secondaries are about the size of the moon, others much larger. They revolve around their primaries at differ-

ent distances, from one hundred and twenty thousand miles, to more than two millions of miles, and in periods of from twenty-three hours, to more than three months. Astronomical observation has made it very certain that all the secondary planets revolve on their own axes in the same period that they revolve around their primaries. These secondaries, with their primaries are all receiving their light either directly or indirectly from the sun, around which they revolve. The wisdom, and power, and goodness of the Deity appear conspicuous in the existence, motions, and mutual influence of these primary and secondary planets. They serve to reflect light from the sun upon each other. As the side of the moon next the earth is more or less enlightened by the sun, it reflects rays to enlighten the earth. And when the sun is shining only on the outer surface of the moon, all the light which its inner surface, or surface next the earth can then have, must be reflected upon it from the earth. The same is true of the other primary and secondary planets in the solar system.

We love to think of other firmaments, and trace analogies which exist in them. There is an intellectual sky where minds revolve in their own orbits, around the Fountain of all Intelligence. Whatever light, minds possess, is like the light of the planets, wholly from without themselves. Some of them in this infancy of man, seem but diminutive sparks which impart little light, and that but a small distance around them. Others have magnitudes and splendour like the larger planets in the solar system. And what is still more interesting, some minds attract around them other minds, which, like primary and secondary planets, mutually enlighten each other. We love to think of ancient sages who have diffused intellectual light around them. The later brilliancy of Bacon and Boyle, Newton and Locke, will likewise attract our attention. These have been encircled with attendant minds, and all have received their intellectual light from God. Yet much of the difference in the magnitudes and other circumstances of these scientific lights, has arisen from the cultivation of their minds. Here is a thought adapted to excite a thirst in youthful minds for that intellectual expansion which may diffuse around them a conspicuous light. Let

our youthful readers redeem the time and make use of the means they possess for so desirable a purpose. Do not rest satisfied to be mere glow worms, creeping in the dust; but soar among the constellations which have illuminated the fields of human science and general literature. "Covet earnestly the best gifts, and yet I show unto you a more excellent way."

There is another and a still higher firmament, where moral worth imparts superior splendours.—Let us contemplate analogies which exist there. The moral universe may be considered as a firmament. Jehovah is its centre, its life, light, and glory. All holy agents revolve in their own orbits around him. They are of different magnitudes but all dark in themselves, except as they reflect rays of moral purity. Our knowledge respecting other parts of God's moral kingdom, besides our own moral system, is very limited, and almost exclusively confined to the discoveries which Revelation has imparted. Indeed, this telescope, given us by divine benevolence, is the only medium by which we can acquire any correct views of moral objects in general. Through this we discover, that "God manifest in the flesh" is the Sun of Righteousness for moral agents on earth; that all the light and warmth and fertility of souls is to be traced to him.

All the truly pious receive and impart some measure of spiritual light. But even some Christians, are so diminutive and dim, as to be seen only at a small distance, and with little power of attraction. Others, like Jupiter among the planets, are large, and attract around them numbers of satellites, mutually reflecting on each other the light they receive from their common centre. Besides the remembrance of Scripture worthies, we love to think of such moral luminaries as Owen and Baxter, Watts and Doddridge, Whitefield and Edwards, Scott and Dwight, who have so recently exchanged a mortal horizon for immortal splendours.

In conclusion; let us be reminded that the lights of mere human science will presently cease to shine, and that even the material worlds are destined to be changed as a faded and threadbare garment; "but they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever

and ever." Millions of ages after every star which now lights our evening sky shall have ceased to shine, each pious reader of this article will be revolving around the Sun of Righteousness, and those who have been instrumental of saving other souls, will have these moral satellites attending them. For such honours our youthful readers may be ambitious. But let them deprecate as the worst of evils the circumstances of those "*wandering stars* to whom is reserved the blackness of darkness forever."

RELIGIOUS INTELLIGENCE.

UNDER this head we have not room to introduce recent interesting intelligence from various Missionary stations, but we rejoice in knowing that with the most of our readers that intelligence is before them in other publications. The last anniversary of the American Bible Society was uncommonly interesting. These things united with the meetings of several beneficent societies in this metropolis, on election week, prove that the wheels of Christian beneficence are rolling towards a brighter day for a dark and polluted world.

BIBLE CLASSES.

THE MONITOR being designed principally for the same period of life, which is extensively associated for the study of the Scriptures, it is considered suitable that Bible Classes should occupy a conspicuous place in our pages. We have unwavering confidence, not only that a large proportion of the young may be engaged in these exercises, where the attempt is judiciously made, but that a lively interest may long be perpetuated in their appropriate objects, where they are rightly conducted. The last meeting of the Park-street Bible Class was more crowded than even former ones, and twenty new members were added, making 359 in all. At the last meeting of the youth of the Old South congregation, we have been informed that a still deeper interest than ever

was felt and manifested in the exercises. The Bible Classes of Charlestown and Salem are increasing in numbers and efficient influence on the youthful mind.

This manner of attempting to benefit the young is extending to other Congregations. Bible Classes have recently been formed by Rev. Messrs. Harding of Waltham, Dr. Codman of Dorchester, Elliot of Roxbury, Emerson of South Reading, Storrs of Braintree, Oliphant of Beverly, Green and Sabine of Boston, and nearly in this order of time. We hope to be able hereafter to give more particulars respecting them from their respected Pastors. We know, likewise, that a considerable number of Bible Classes have recently been formed which use the reference Testament as their Text Book. We hope communications will be made by their Pastors as early as they judge it may be useful. We intend soon to gratify the wishes of several Clerical gentlemen in giving some more detailed remarks, respecting the formation, exercises, and advantages of Bible Classes, than we have room for in this Number. We are happy in being able here to present our readers with the Rev. Mr. Jenks's account of his Bible Class. After suitable deduction from his commendations of the Bible Class Text Book, his communication is able and judicious, and we should do injustice to our feelings if we omitted to state, that his expositions of Scripture to his Bible Class, which we have heard, were particularly luminous and highly interesting.

BIBLE CLASS IN BOSTON.

It is a pleasing circumstance, that the religious community are becoming more deeply impressed with the importance of providing instruction for youth during the period which elapses between childhood and adult age. To the reading of the Sacred Scriptures in the family, and the recitation of the catechism, there was obviously needed the addition of some system of religious education, which should occupy the mind and influence the heart, before the responsibilities of life should leave little time for reflection. There are many, it is known, who would think themselves degraded again to the rank of children, were they, at the age of fifteen or eighteen, to be questioned in that "form of sound words," which they began to know in the nursery.

But the word of God is ever fresh, ever authoritative, over precious. "Wherewith shall the *young man* cleanse his way? By taking heed thereto," it is replied, "according to Thy Word." The formation, therefore, of Bible Classes, must be hailed by every friend of religion and the rising generation, as an instrument, in the hand of God, of great moral influence and benefit to the community. Nor can it be regarded as any thing other than a peculiar blessing of his providence, that in Boston and its vicinity so many are associated for the purpose.

The first attempt to form these Classes was made among the youth of the congregation worshipping in Park-street. But it was soon found that, the vestry of the church would with difficulty contain the pupils. In this emergency it was suggested that it might accommodate several, were there formed a Class at the Mission-house. Some pious friends cherished the plan, and encouragement was soon afforded to give public notice of the intention. On the first evening about forty were met; they were provided with the Biblical Catechism of the Rev. Mr. Wilbur, and instructions commenced in the usual form contemplated in that valuable manual.

By the blessing of God on these labours, the number of pupils on record has since amounted to one hundred and seven. They are met once every fortnight, and called upon to recite from memory, a portion prescribed at the meeting previous. Nor have we been without hope that already some durable benefit has resulted from the employment.

As there is little peculiar in the mode of instruction adopted at the Mission-house, it is deemed unnecessary to go into a more particular detail: but it would be unjust to close this brief sketch without expressing a sense of obligation to the labours of Mr. Wilbur, in furnishing to the most interesting and important period of human life an 'Introduction to Scriptural Knowledge,' in his very valuable "Biblical Catechism,"—affording not only hints on which a teacher may enlarge, but documents of infinite value, because drawn from the pure word of God—and conceived, not in words of man's wisdom, but "which the Holy Ghost teacheth, comparing spiritual things with spiritual." We cannot but wish these efforts good success.

LINES WRITTEN ON THE LAST DAY OF MAY.

How charming is the month of May!
 Which is *most charming*, night, or day?
 The air is like Arabia's gale;
 With music every woodland rings;
 In all my walks the robin sings;
 Sweet songster of the hill, and dale!

But when the sun shall close this day,
 Farewell to Spring! Farewell to May!
 To-morrow you may Summer call:
 The trees have all their blossoms shed;
 And embryo fruit comes in their stead;
 It comes to ripen and to fall.

The Autumn soon will change the scene;
 And brown will take the place of green:
 The winds will shake the forest round;
 The leaves in all directions fly.
 Like feathers fluttering through the sky,
 Till they find rest upon the ground.

But Autumn, though of much bereft,
 Has still some faded glories left:
 To Winter dreary none belongs;
 When earth is covered deep in snow;
 When ice forbids the streams to flow;
 Then boisterous winds are Winter's songs.

Julia! your Spring will soon be past;
 Your Summer come; your Autumn haste;
 And age, life's Winter, chill your veins;
 The eye grow dim, the cheek grow pale;
 The teeth consume; the ringlets fail;
 And pleasures earthly, turn to pains.

But that which fades, and droops, and dies,
 Is not the object of the Wise:
 Let Julia seek a nobler good!
 The soul, nor age, nor death, destroys;
 But everlasting are its joys;
 When joys are sought and found in God.

P—y.

 TO CORRESPONDENTS.

B. Y.—A.—F. and B. will be inserted. W. H. and T. have been received. In answer to inquiries we would state, that all the matter published in *THE MONITOR*, and not otherwise distinguished, is original.